was heard, he hears again as heard; what was perceived in
various places and directions, he perceives again and again.
What was seen, what was unseen, what was heard and what
was not heard, what was perceived and what was not perceived,
^ what is existent and what is not existent,
—the sensorium being
j all, sees all.
1 "6. When he is overpowered by light, this power does
not dream ; then this happiness arises in this body.
" 7. Here is an example of that; as, my dear, birds take
shelter in a tree for rest, so all that rests in the Supreme
Self.
" 8. (Those things are) earth and its subtle element
*(i.e.,* the pure unmixed essence of earth), water and its
subtle element, fire and its subtle element, air and its subtle
element, ether and its subtle element, the eyes and what is
visible, the ear and what is audible, the nose and what can be
smelt, the sense of taste and what can be tasted, the skin and
what is tangible, speech and what can be spoken, the hands
and what can be handled, the sexual organ and what can be
enjoyed, the organ of excretion and what can be given out,
the feet and what can be travelled over, the

sensorium and
what is perceivable, the intellect and what is
intelligible,
egoity and what can be made its object,
imagination and
what can be imagined, light and what can be
illumined,
*Prana* and what can be supported by it.
"9. Verily this person who is the seer, the
hearer, the
smeller, the taster, the perceiver, the thinker,
the agent and
who has knowledge for his essence,—he rests in
the Supreme
undecaying Self.
(( 10. Verily, my dear, he who knows that One,
which is
without shadow, without a body, without
redness *i.e.,* colour,
bright and undecaying, attains the Supreme
undecaying One.
He becomes the All-knowing, the All. On this
subject there is
this sloka.

"11. He who knows that undecaying
One, my dear, in